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THE CHURCH RECORD.

FRANCIS L. HAWKS, D. D.,
PROPRIETOR AND EDITOR.

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Historical.

CONSTITUTION AND CANONS OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

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CANON XXXV.

OF MINISTERS REMOVING FROM ONE DIOCESE TO ANOTHER.

This subject was first regulated by canon III. of

1804. No minister removing from one diocese to another, or coming from any State which may not have acceded to the Constitution of this Church, shall be received as a minister by any congregation of this Church, until he shall have presented to the vestry thereof a certificate from the ecclesiastical authority of the diocese or State to which he is about to remove, that he has produced to them satisfactory testimonials, that he has not been justly liable to evil report for error in religion or viciousness of life, during the three years last past; which testimonial shall be signed by the Bishop or Bishops; or when there is no Bishop, by the majority of the clerical members of the Standing Committee or committees of the diocese or dioceses wherein he has resided; which committee or committees shall in all cases be duly convened; or in case he comes from a state not in connexion with this Church, and having no convention, by three clergymen of this Church. Nor shall any minister so removing, be received by any vestry, or acknowledged by any Bishop or Convention, as a minister of the Church to which he removes, until he shall have produced the aforesaid testimonials.

Every minister shall be amenable for any offences committed by him, in any diocese, to the ecclesiastical authority of the diocese in which he resides.

In the revision of the Canons made in 1808, this law was re-enacted with no change save that of the insertion of the words "or district," after the words, "in case he comes from a State." Here certain particulars are to be noted.

1. The Church has made provision for the removal of a clergyman *from* a State or district not in connexion with it, but not *to* any such region. Except in the case of missionaries going without her territorial limits, no such removal is contemplated; for the obvious reason that the Church puts no clergyman beyond the reach of her jurisdiction; and her missionaries are made answerable for misconduct to the Bishop from whose diocese they went.

2. Letters dimissory are here made necessary, not by positive declaration, that the removing clergyman shall ask for, and obtain them; but by preventing such clergyman's settlement without them.

3. The exhibition and delivery of such letters, to the ecclesiastical authority of the diocese into which he removes, are also required but by implication only, under this law. The *time* within which he must deliver them is not spoken of or hinted at.

4. The letters dimissory must cover the conduct of the clergyman whom they affect, for the three years immediately preceding their date. If, therefore, within three years, he had been charged, tried, reprimanded, and restored to his functions, so that he was in full and good standing, yet his Bishop could not give him the letters here required.

5. No matter where a clergyman may offend, he can be tried only in the diocese to which he belongs. But the law was here defective in not explicitly declaring *when*, and *by what act*, canonical residence was changed.

Defective as this canon was, it remained unaltered until 1829, and even then was remedied but in part.

1829. Section 1. No minister removing from one diocese to another, or coming from any state or district which may not have acceded to the Constitution of this Church, shall be received as a stated officiating minister, by any congregation of this Church, until he shall have presented to the vestry thereof a certificate from the bishop or ecclesiastical authority of the diocese or state to which he is about to remove, that he has produced satisfactory testimononials that he has not been justly liable to evil report, for error in religion or viciousness of life during the three years last past; or in case the party has been subjected to proceedings, or to inquiry, in consequence of any charges subjecting him to censure, the fact of acquittal or exoneration from such charges may be stated in lieu of testimonials in the preceding terms; which testimonials or statement shall be signed by the Bishop or Bishops, or when there is no bishop, by the majority of the clerical members of the Standing Committee or Committees of the diocese or dioceses wherein he has resided; which Committee or Committees shall, in all cases, be duly convened; or, in case he comes from a state or district not in connexion with this Church, and having no convention, by three clergymen of this Church. Nor shall any minister, so removing, be acknowledged by any Bishop or Convention, as a minister of the Church, to which he removes, until he shall have produced the aforesaid testimonial.

Sec. 2. Every minister shall be amenable for any offences committed by him, to the ecclesiastical authority of the diocese in which he is canonically resident at the time of the charge.

In applying a remedy here to one of the defects of the previous canon, the law did not go far enough. It allowed indeed letters dimissory to be given, though the bearer of them might have been charged with impropriety within three years; provided that *upon enquiry or trial he had been acquitted or exonerated:* but suppose charges to have been preferred to the Bishop, and the accused to have been tried and found guilty, and the sentence to have been properly a slight one, and to have had its course, as in case of private admonition for instance: under this law, still the Bishop could not give letters certifying that the bearer had not within three years been justly liable to censure; and thus, a clergyman who might deservedly possess the entire confidence of his bishop, and his brethren, was debarred from a privilege which every man, possessing such confidence, ought to be allowed to exercise.

Next comes the xxxv. Canon of 1832, in these words.

1832. Section 1. No minister removing from one diocese to another, or coming from any state or territory, which may not have acceded to

the Constitution of this Church, shall be received as a stated officiating Minister by any congregation of this Church, until he shall have presented to the Vestry thereof a certificate from the Bishop, or, if there be no bishop, the Clerical Members of the Standing Committee of the Diocese to which he is about to remove, that he has produced satisfactory testimonials, addressed to him or them, that he has not been justly liable to evil report, for error in religion, or viciousness of life, during the three years last past; or, in case the party has been subjected to proceedings, or to inquiry, in consequence of any charges subjecting him to censure, the fact of acquittal or exoneration from such charges may be stated in lieu of testimonials in the preceding terms; which testimonials or statement shall be signed by the Bishop, or, where there be no bishop, by the majority of the clerical members of the Standing Committee of the Diocese from which he removes; which Committee shall, in all cases, be duly convened: or, in case he comes from a state or territory not in connexion with this Church, and having no Convention, by three clergymen of this Church. Nor shall any minister, so removing, be acknowledged by any Bishop or Convention, as a minister, of the Church to which he removes, until he shall have produced the aforesaid testimonial.

Sect. 2. The above testimonial, or letter of dismission, shall not affect the canonical residence of the minister receiving it, until he shall be received into some other Diocese by the Bishop or ecclesiastical authority thereof.

Sec. 3. Every minister shall be amenable for offences committed by him, to the Bishop, and if there be no Bishop, the Clerical Members of the Standing Committee of the Diocese in which he is canonically resident at the time of the charge.

Sect. 4 Unless a State Convention shall otherwise provide, a citation to any minister to appear at a certain time and place, for the trial of an offence, shall be deemed to be duly served upon him, if a copy thereof is left at his last place of abode within the United States, sixty days before the day of appearance named therein; and, in case such minister has departed from the United States, by also publishing a copy of such citation in some newspaper printed at the seat of government of the state in which the minister is cited to appear, six months before the said day of appearance.

This canon went a little further than the last, in removing the defects of former legislation, but still, not far enough. In the second section, canonical residence was made to depend upon the reception of the removing clergyman, in another diocese, upon his letters dimissory; but it was not made obligatory on him to deliver the letters within any specified time. He might therefore be actually living in one diocese while canonically resident in another. Yet was he amenable to the Bishop, where he had his canonical residence; this made the last section necessary; for if a minister belonging for instance to New York, offended in Alabama, a *personal* notice to him that he was presented, and that the Bishop of New York had ordered a trial, was out of the question.

The present law of the Church is Canon IV. of 1835.

1835. Section 1. No minister removing from one Diocese to another, or coming from any State or Territory which may not have acceded to the Constitution of this Church, shall be received as a stated officiating minister, by any parish of this Church, until he shall have presented to the vestry thereof a certificate from the ecclesiastical authority of the Diocese to which said parish belongs, approving him as a clergyman in regular standing. And in order to obtain such certificate, every minister desiring to change his canonical residence, shall lay before the ecclesiastical authority of the Diocese in which he designs to reside, a testimonial from the Ecclesiastical authority of the Diocese in which he has last resided, in the following form, viz.:

"I hereby certify, that A. B., who has signified to me his desire to be transferred to the Diocese of —, is a Presbyter (or Deacon) of this Diocese in regular standing, and has not, so far as I know or believe, been justly liable to evil report for error in religion or viciousness of life, during the three years last past."

When the ecclesiastical authority think proper, further statements may be added to the above letter.

Sect. 2. But in case the minister desiring to be transferred has been subjected to inquiry or presentment on any charge or charges of misconduct, thereby rendering the terms of the aforesaid testimonial inadmissable, he may nevertheless be transferred, if the charges have been withdrawn with the approbation of the ecclesiastical authority, or if he have been acquitted upon trial, or if he have been censured or suspended, and the sentence has had its course, so that he has been restored to the regular discharge of his official duties. And in all such cases, the ecclesiastical authority of the Diocese concerned, shall, instead of the foregoing testimonial, certify to a statement of the facts, with as much detail as may be necessary to inform the ecclesiastical authority to which he desires to be transferred, of the true standing of the party.

Sect. 3. The ecclesiastical authority, in all cases under this canon, is to be understood to refer to the Bishop of the Diocese, or in case there be no bishop, to the majority of the clerical members of the Standing Committee, duly convened. And if the clergyman desiring to be received, come from a State or Territory not in connection with this Church, and having no convention, then the above testimonial or statement shall be signed by at least three presbyters of this Church. Nor shall any minister so removing, be acknowledged by any Bishop or Convention as a minister of the Church to which he removes, until he shall have produced the aforesaid testimonial or statement.

Sect. 4. The above testimonial or letter of dismission, shall not affect the canonical residence of the minister receiving it, until he shall be received into some other Diocese by the Bishop or ecclesiastical authority thereof.

Sect. 5. Whenever any Bishop of this Church, or where there is no Bishop, the Clerical Members of the Standing Committee, shall give letters of dismission to any clergyman of the diocese proposing to remove into another, the Bishop, or where there is no bishop, the clerical members of the Standing Committee, shall give notice of the same to the Bishop, or ecclesiastical authority to whom the letters of dismission are directed, and if the clergyman to whom the letters of dismission are given, shall not present them to the Bishop, or ecclesiastical authority to whom they are directed, within three months after he shall have taken up his abode in the Diocese to which he has removed, the letters of dismission shall be null and void.

Sect. 6. The thirty-fifth canon of 1832, is hereby repealed.

Several particulars we here note.

1. The *form* of letters dimissory is prescribed; and they include deacons as well as priests. In our remarks under Canon XVII. of this volume, we have referred to the law now before us, as important in settling the right of a deacon to remove from a diocese if he wishes to do so. We are aware, however, that the language of this law is not inconsistent with another interpretation, which is this: that though a Bishop has power to prevent his deacons' removal, yet he may not choose to exercise it, and may consent to his leaving the diocese; and hence the form of the letters dimissory includes deacons, because they may remove *with the Bishop's approbation*. If the control of the Bishop over the motions of his deacons, were placed beyond all doubt, this interpretation would derive strength from that circumstance: but, considering this Canon in connexion with the XVIIth., we are far from assenting to the interpretation spoken of

above: for to us it appears that the object of the XVIIth. Canon was simply to declare the Bishop's control *while the deacon remained in his diocese*, because it states, that he "Shall be subject to the regulation of the Bishop,"—*unless* he receive letters of dismission to another diocese. Now, as there were laws already in the Church which made a removing clergyman subject to the ecclesiastical authority of the place to which he removed, we apprehend this language could hardly have been used to declare what was already fully provided for. There was no need of saying he should obey the Bishop, unless by the law of the Church he was bound to obey some one else What, therefore was meant, we apprehend to be this: that the general rule of the Church as to the subordination of a deacon to his Bishop, should be observed with one exception, viz.: that the deacon might ask for his letters dimissory, and move from the diocese; and when we find the form before us providing for deacons, as well as priests, we are confirmed in our interpretation; for it is not to be disputed that a presbyter in good standing may *demand* his letters dimissory, and it would be difficult to show here a word which places the deacon on any other ground than that occupied by the presbyter in this matter of letters dimissory. If the one has the right the other has, for the language is the same for both. Now, what is the form for the presbyter? "A. B., who *has signified to me his desire to be transferred*," &c. Why has not the deacon here a right also to signify his desire? Will it be answered that the XVIIth. Canon deprives him of the right. The answer is, that the Canon says not one word expressly about his signifying his desire to be transferred; but it does impliedly provide that he shall have the right to do so, and moreover that he shall have the right to remove; for such removal is the precise and only exception, contained in the law to the general rule of the Bishop's control. But further—under the XVIIth. Canon, if a Bishop may forbid his deacon's removal, nothing is plainer than that where there is no Bishop, *the clerical members of the Standing Committee* may do likewise. Now a deacon may be a *Bishop's* "angel," or "messenger," or "eyes," according to the language of early Christian writers; but what primitive usage, what venerable antiquity, makes him the servant of a Standing Committee? Would any Standing Committee dare to refuse to a deacon of good character, letters dimissory? Did any such Committee ever suppose it had the right to refuse them? Did the Church ever intend to give to the clerical members of the Committee such a right to ape a Bishop, supposing a Bishop to possess it? No: for the Church never meant that a Bishop should possess it; and, therefore, was perfectly safe in saying here, that the Committee might do what the Bishop might, viz. *two* things:—1st. While the deacon remained in the diocese, point out to him a field where he might best labor for the good of the Church: and 2d. When he chose to depart, give him his proper credentials to go elsewhere.

2. This Canon provides for the transfer of a clergyman in *three* cases, in which the Bishop cannot certify that for three years there has been no censure. I. When charges preferred have been withdrawn with the Bishop's consent. II. Where there has been trial and acquittal. III. Where there has been trial and conviction, and the sentence has had its course. The necessity of these provisions, was made plain by the occurrence of actual cases.

3. The Bishop transferring, is bound to give notice to his brother Bishop, to whom the transfer is made, that he has done so. It had been well if the Bishop receiving, had been bound to give notice of the reception to his brother who transferred.

4. Letters dimissory, must be presented within three months, or they are void. This provision was also suggested by necessity. A presbyter, favored with a gentlemanly leisure, and taking letters dimissory to an infant diocese, upon the eve of electing a Bishop, might benevolently afford them his unsolicited aid, not in organizing, but in making trouble; and never delivering his letters to any ecclesiastical authority, might claim now to belong to the diocese which he left, and now to that into which he had come, just as best suited his purposes; and by withholding his letters, he could preserve to himself the option of settling at last in which he pleased, leaving it while he was thus acting, a doubtful point to which he was responsible. The Church therefore said, that letters dimissory were not to be kept forever in a clergyman's pocket: He belongs to the diocese he left until he delivers them as directed and is received.

5. The form of the letters dimissory compels the Bishop to give them to the ecclesiastical authority of some *particular* diocese. They cannot be general.

6. The clause providing for notice to a clergyman of his intended trial, which was in the former Canon, is here omitted. It did not properly belong to this subject, and was, therefore, as we shall see hereafter, rëenacted as a separate Canon.

CANON XXXVI.

OF THE OFFICIATING OF PERSONS NOT MINISTERS OF THIS CHURCH.

The Church legislated on this subject at an early period. Whether facts indicated the necessity for such legislation is not known, but it is by no means improbable that they did; as in the infancy of the Church, it was scarcely possible to prevent the practice of irregularities. The earliest Canon was the fifth of 1792.

1792. No stranger shall be permitted to officiate in any congregation of this Church, without first producing the evidences of his being a minister thereof to the minister, or, in case of vacancy or absence, to the church wardens, vestrymen, or trustees of the congregation. And in case any person not regularly ordained, shall assume the ministerial office, and perform any of the duties thereof in this Church, the minister, or in case of vacancy or absence, the church wardens, vestrymen, or trustees of the congregation, where such offence may be committed, shall cause the name of such person, together with the offence, to be published in as many of the public papers as may be convenient.

Thus the law remained until 1808, when with a slight alteration it was rëenacted as follows, being the XXXVth. of the revised Canons adopted in that year.

1808. No person shall be permitted to officiate in any congregation of this Church, without first producing the evidences of his being a minister thereof to the minister, or, in case of vacancy or absence, to the church wardens, vestrymen, or trustees of the congregation. And in case any person not regularly ordained, shall assume the ministerial office, and perform any of the duties thereof, in this Church, the minister, or, in case of vacancy or absence, the church wardens, vestrymen, or trustees of the congregation, where such offence may be committed, shall cause the name of such person, together with the offence, to be published in as many of the public papers as may be convenient.

In 1832, another revision of the Canons was made, and the present law of the Church was adopted.

1832. No person shall be permitted to officiate in any congregation of this Church, without first producing the evidences of his being a minister thereof to the minister, or, in case of vacancy or absence, to the church wardens, vestrymen, or trustees of the congregation.

If one not regularly ordained should assume the ministerial office, and officiate in a congregation, the Bishop of the diocese would put the Episcopal community on their guard, by a proper publication: but if this law be obeyed, there can never be any necessity for such publication: for, unless an individual be known to the minister, or, in his absence, to the churchwardens and vestry, to be a regularly ordained clergyman, he must produce evidence of it before they can ask him to officiate; and in case of a foreigner, the only evidence allowed is the certificate of the Bishop of the diocese, or Standing Committee, according to Canon XXIII. of this volume. In case, therefore, of a necessity being created for the Bishop to advertise a pretender, he would have also another duty to perform, in disciplining the clergyman who, without the proper canonical evidence, admitted such pretender to his pulpit.

CANON XXXVII.

OF OFFENCES FOR WHICH MINISTERS SHALL BE TRIED AND PUNISHED.

At the first convention after the organization of the Church in this country, this subject came under notice. The experience of the past had shown its necessity. One of the great obstacles to the increase of the Church, during our colonial existence, was found not merely in the fact that there was no bishop to ordain and confirm, but that there was no bishop to punish unworthy clergymen. He who will turn over the documents illustrating our early Church History, will be struck with the frequency of the complaints, made in the letters of the honest and faithful missionaries, against their profligate brethren. It must be confessed that some of those who were sent as missionaries were finished reprobates. Drunkenness, adultery, polygamy, fighting, profanity, lying, and swindling are among the crimes which their brethren did not hesitate to impute to them. It is not wonderful, then, that the subject of this canon should have invited early attention. Canon XIII. of 1789, was the first.

1789. No ecclesiastical persons, shall, other than for their honest necessities, resort to taverns, or other places

most liable to be abused to licentiousness. Further, they shall not give themselves to any base or servile labor, or to drinking or riot, or to the spending of their time idly. And if any offend in the above, they shall be liable to the ecclesiastical censure of admonition, or suspension, or degradation, as the nature of the case may require, and according to such rules or process as may be provided, either by the General Convention, or by the Convention in the different States.

To the offences enumerated in this law, others were added in the first Canon of 1801.

1801. If any person having been ordained in this Church, or having been otherwise regularly ordained and admitted a minister in this Church, shall discontinue all exercise of the ministerial office without lawful cause, or shall avow that he is no longer a minister of this Church, or shall live in the habitual disuse of the public worship, or of the holy eucharist, according to the offices of this Church; such person, on due proof of the same, or on his own confession, shall be liable to be degraded from the ministry.

The next legislation in our history was made in the general revision of our Canons in 1808.

1808. No ecclesiastical persons shall, other than for their honest necessities, resort to taverns or other places most liable to be abused to licentiousness. Further, they shall not give themselves to any base or servile labor, or to drinking or riot, or to the spending of their time idly. And if any offend in the above, or if any person having been ordained in this Church, or having been otherwise regularly ordained and admitted a minister in this Church, shall discontinue all exercise of the ministerial office without lawful cause, or shall live in the habitual disuse of the public worship, or of the holy eucharist, according to the offices of this Church; such person, on due proof of the same, or on his own confession, shall be liable to the ecclesiastical censure of admonition, or suspension, or degradation, as the nature of the case may require, and according to such rules or process as may be provided by the conventions in the different States or dioceses.

The second Canon of 1829 was the next law on the subject.

1829. If any minister of this Church shall be accused, by public rumor, of discontinuing all exercise of the ministerial office without lawful cause, or of living in the habitual disuse of public worship, or of the holy eucharist, according to the offices of this Church, or of being guilty of scandalous, disorderly, or immoral conduct, or of violating the Canons, or preaching or inculcating heretical doctrine, it shall be the duty of the bishop, or ecclesiastical authority, to see that an inquiry be instituted as to the truth of such public rumor. And in case of the individual being proceeded against, and convicted according to such rules or process as may be provided by the conventions of the respective dioceses, he shall be admonished, suspended, or degraded, as the nature of the case may require.

The twenty-sixth Canon of 1808 is hereby repealed.

Next in order is the present law of the Church, Canon XXXVII of 1832, in which the purpose was to include all the former enactments.

1832 SECT. 1. Every minister shall be liable to presentment and trial, for any crime or gross immorality, for disorderly conduct, for drunkenness, for profane swearing, for frequenting places most liable to be abused to licentiousness, and for violation of the Constitution or Canons of this Church, or of the diocese to which he belongs: and on being found guilty, he shall be admonished, suspended, or degraded, according to the Canons of the diocese in which the trial takes place, until otherwise provided for by the General Convention.

SECT. 2. If any minister of this Church shall be accused, by public rumor, of discontinuing all exercise of the ministerial office without lawful cause, or of living in the habitual disuse of public worship or of the holy eucharist, according to the offices of this Church, or of being guilty of scandalous, disorderly, or immoral conduct, or of violating the Canons, or preaching, or inculcating heretical doctrine, it shall be the duty of the Bishop, or if there be no bishop, the clerical members of the Standing Committee, to see that an inquiry be instituted as to the truth of such public rumor. And in case of the individual being proceeded against and convicted, according to such rules or process as may be provided by the conventions of the respective dioceses, he shall be admonished, suspended, or degraded, as the nature of the case may require, in conformity with their respective constitutions and canons.

We remark here two things touching this canon.

1. Any investigation into the truth of public rumors, and any trial of a clergyman must proceed according to the rules adopted by the convention of his own diocese. The reason of this is, that the sixth article of the consitution declares, "in every state the *mode* of trying clergymen shall be instituted by the convention of the Church therein." Of the inconveniences of this rule, we have already spoken in our remarks upon the constitution.

2. Upon the trial of Bishop Smith, of Kentucky, the interpretation of this canon came before the court. The counsel for the accused contended, that the general phrase in the first section, "any crime or gross immorality," was qualified by the subsequent words, and that no minister of the Church could be tried for any offence but one of those specifically mentioned in the section; consequently, that there was no law to try the accused for falsehood, which was one of the charges against him. The court, (consisting of Bishops McIlvaine, Kemper, and McCoskry) negatived at once this interpretation, and ruled unanimously, that a clergyman was liable to be presented and tried for any offence against religion and morals, though no canon of the Church might specially forbid such offence.

[TO BE CONTINUED.]

Practical Christianity.

EXCERPTA.

IF the heart be a dungeon of foul and vaporous poisons, if it be "a cage of unclean birds," if "satyrs dance there," if the "cockatrice" there hatches her eggs of mischief, let the vault of damp and dark impurity be thrown open to the purifying gales of heaven, and to the bright shining of the sun: so shall the hated occupants leave their haunts, and the noxious exhalations be exhausted, and the deathly chills be dispelled. He surely need not want light and warmth, who has the glories of heaven before him. Let these glories be contemplated with constant and upward gaze, while the foot presses with energy the path of hope, and the hand is busied in every office of charity. The Christian who thus pursues his way, will rarely, if ever, be annoyed by the spectres that haunt the regions of a saddened enthusiasm.

Amidst the awful reserve which envelopes the announcement of a future life, by our Lord and his ministers, *three* ideas, continually recurring, are to be gathered with sufficient clearness from their hasty allusions. The *First* is, that the future life will be the fruit of the present, as if by a natural sequence of cause and effect, "Whatsoever a man sows, that shall he also reap." The *Second* is, that the future harvest, though of like species and quality with the seed, will be immensely disproportioned to it in amount. "The things seen are temporal; but the things unseen are eternal;" and the sufferings of the present time are to be followed by "a far more exceeding and eternal weight of glory;" and those who have "been faithful over a few things, will have rule over many." The *third* is, that though the disparity between the present reward and the future recompense will be vast and incalculable, yet will there obtain a most exact rule of correspondence between the one and the other, so that from the hands of the "righteous Judge," every man will receive "severally, according as his work has been." Nor shall even "a cup of cold water," given in Christian love, be omitted in that accurate account; but the giver shall "by no means lose his reward."—*Taylor.*

SELF-KNOWLEDGE is that acquaintance with ourselves, which shows us what we are, and do, and ought to be, in order to our living comfortably and usefully here, and happily hereafter. The means of it is self-examination; the end of it is self-government and self-fruition. It principally consists in the knowledge of our souls: which is attained by a particular attention to their various powers, capacities, passions, inclinations, opera-

tions, state, happiness, and temper. For a man's soul is properly himself. The body is but the house; the soul is the tenant that inhabits it; the body is the instrument, the soul the artist that directs it.—*Mason.*

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PRIDE is ever the offspring of self-ignorance. The reason men are vain and self-sufficient is, because they do not know their own failings; and the reason they are not better acquainted with them is, because they hate self-inspection. Let a man but turn his eyes within, scrutinise himself and study his own heart, and he will soon see enough to make him humble. Behold, I am vile, is the language only of self-knowledge.

Humility is not more necessary to salvation, than self-knowledge is to humility.—*Ibid.*

VIRTUE is like precious odors, most fragrant where they are incensed or crushed: for prosperity doth best discover vice, but adversity doth best discover virtue.—*Lord Bacon.*

[From the Church of England Quarterly Review, No. 7, July 1838.]

HENRY SMITH.*

Our elder divines spoke to the passions in abrupt invective against general or particular sin, and in roughly drawn, but fearful sketches of human depravity and everlasting vengeance. They imparted a dramatic life to their descriptions. We may refer to a preacher of the Elizabethan age; a preacher whose name we have only seen twice mentioned, and whose works, we suspect, are unknown even to the most accomplished ministers of our Church. We mean Henry Smyth, who, in his own day, obtained the appellation of "*The Silver-tongued.*" His discourse, entitled "The Trumpet of the Soul sounding to Judgment," contains thoughts which might have flashed upon the inward eye of Dante, while brooding over the gloomy mystery of the "*Inferno.*" "When Iniquity hath played her part, Vengeance leaps upon the stage. The black guard shall attend upon you—you shall eat at the table of Sorrow, and the crown of Death shall be upon your heads, and many glittering faces shall be looking upon you." Such is the vivid picture of the destiny of the unrelenting sinner. Again: "When God seeth an hypocrite, he will pull his vizard from his face, as Adam was stripped of his fig leaves, and show the anatomy of his heart, as though his life were written on his forehead." Ben Jonson, in his admirable comedy of "Every Man in his Humor," has not rent off the mask with a severer indignation. Once more: "The kingdom of heaven is caught by violence. So soon as we rise in the morning, we go forth to fight with two mighty giants, the World and the Devil—and whom do we take with us but a traitor?" But it is not in detached sentences or epigrammatic turns, however brilliant, that Smyth's excellence alone resides, although, like all his illustrious contemporaries, he was frequently entangled by the prevailing habitude of the times. His sermon upon the gradual decay of religion in the soul, is conceived and executed in a spirit of terrific power. He portrays its condition when the Graces drop away, like leaves in a boisterous wind, when the eclipse of the spirit is not less melancholy or effectual than the eclipse of the sun. With every talent is given the command to put it out to usury till the Master come. Year after year, the Lord visits his vineyard and finds no fruit. At length the tremendous curse goes forth, 'Never fruit grow on thee more!' Then the blasted fig tree becomes a dreadful type of the abandoned servant: his knowledge loses its relish; his judgment rusts like a sound unused; his zeal trembles; his faith withers, and the image of death is upon all his religion. But this is only the beginning of sorrows: a more terrible precipice is before him; a profounder gloom is to be encountered. The temple of the soul is abandoned by the guardian angels of heaven, to be occupied by the ministers of darkness. The spirits of Blindness, of Blasphemy, and of Fear, take up their abode with him; and all this that the scripture might be fulfilled, 'Whosoever hath not, from him shall be taken away that which he hath.'" The preacher in a strain of unequalled vigor, proceeds to paint the progress of the sinner through the remaining stages of existence, until the soul bleeds to death under the sound of its spiritual and victorious enemy. Smyth possessed what South called a fluency of sacred rhetoric; his mind was saturated with the Scriptures, imbued with all the gorgeous colors of prophecy, and enlightened with all the rays of the Sun of Righteousness. He sheds his bible knowledge over every page. How ingeniously, for example, and with what fertility and beauty he shows the usual course of God's mercies towards us. He compares them to the rain which descends from heaven: first he says, it rains small drops, and after that great drops, and the small are signs of the great. First you see Elisha with a single spirit, and afterwards you see him with a double spirit. First you see Paul sitting at Gamaliel's feet, and then you behold him in Moses' chair. You see Timothy a student, and then an evangelist; Cornelius praying and Peter instructing; David repenting, and after that, Nathan comforting. When you have beheld the disciples worshipping, you see the Holy Ghost descending. The wise men seek Christ before they are found together with him. First you see the Eunuch reading; then understanding; then believing, and after all, you see him baptized. Such is the manner of Smyth, one of the robustest intellects of a hardy and muscular generation. We have been accustomed to read him in the old edition of 1593, and know not if his works have ever been reprinted. No copy, we believe, is to be found in the British Museum.

* The reviewer, it will be seen, uses a different orthography, SMYTH; he quotes from an earlier edition than the one we employed in a previous article on this divine

CONSENT hasteneth sin; which a little dislike would have daunted at first. As we say, there would be no thieves, if no receivers; so would there not be so many open mouths to detract and slander, if there were not so many open ears to entertain them. If I cannot stop another man's mouth from speaking ill, I will either open my mouth to reprove it, or else I will stop mine ears from hearing it; and let him see in my face, that he hath no room in my heart.—*Bishop Hall.*

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I have oft wondered how fishes can retain their fresh taste, and yet live in salt waters; since I see that every other thing participates of the nature of the place wherein it abides. So, the waters passing through the channels of the earth, vary their savor with the veins of soil, through which they slide. So, brute creatures, transported from one region to another, alter their former qualities, and degenerate by little and little. The like danger have I seen in the manners of men, conversing with evil companions in corrupt places; for, besides that it blemisheth our reputation, and makes us thought ill, though we be good; it breeds in us an insensible declination to ill; and works in us, if not an approbation, yet a less dislike of those sins, to which, our ears and eyes are so continually inured. I may have a bad acquaintance; I will never have a wicked companion.

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Expectation, in a weak mind, makes an evil, greater; and a good, less; but in a resolved mind, it digests an evil, before it come; and makes a future good, long before present. I will expect the worst, because it may come; the best, because I know it will come.—*Ibid.*

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Some promise what they cannot do, as Satan to Christ; some, what they could, but mean not to do, as the sons of *Jacob* to the *Sechemites;* some, what they meant for the time, and after restraint, as *Laban* to *Jacob;* some, what they do also give, but unwillingly, as *Herod;* some, what they willingly give, and after repent them, as *Joshua* to the *Gibeonites;* So great distrust is there in man, whether from his impotence, or faithlessness. As in other things, so in this, I see God is not like man; but in whatever he promises, he approves himself most faithful, both in his ability and performances. I will therefore ever trust God on his bare word; even with hope, besides hope, above hope, against hope; and onwards, I will rely on him for small matters of this life; for how shall I hope to trust him in impossibilities, if I may not in likelihoods? how shall I depend on him, for raising my body from dust, and saving my soul; if I mistrust him for a crust of bread, towards my preservation?—*Ibid.*

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I see there is no man so happy, as to have all things; and no man so miserable, as not to have some. Why should I look for a better condition, than all others? If I have somewhat, and that of the best things; I will in thankfulness enjoy them, and want the rest with contentment.—*Ibid.*

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Constraint makes an easy thing toilesome; whereas, again, love makes the greatest toil pleasant. How many miles do we ride and run, to see one silly beast follow another, with pleasure! which, if we were commanded to measure, upon the charge of a superior, we should complain of weariness. I see the folly of the most men that make their lives miserable and their actions tedious, for want of love to that they must do; I will first labor to settle in my heart, a good affection to heavenly things; so Lord, thy yoke shall be easy and thy burden light.—*Ibid.*

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I am a stranger even at home; therefore, if the dogs of the world bark at me, I neither care nor wonder.—*Ibid.*

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It is the greatest madness in the world, to be an hypocrite in religious profession. Men hate thee, because thou art a Christian, so much as in appearance; God hates thee double, because thou art but in appearance; so, while thou hast the hatred of both, thou hast no comfort in thyself. Yet if thou wilt not be good as thou seemest; I hold it better to seem ill as thou art. An open wicked man doth much hurt with notorious sins; but an hypocrite doth at last more shame goodness, by seeming good. I had rather be an open wicked man, than an hypocrite, but I had rather be no man, than either of them.—*Ibid.*

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With men it is a good rule; To try first, and then to trust; with God, it is contrary; I will first trust him (as most wise, omnipotent, merciful,) and try him afterwards. I know, it is as impossible for him to deceive me, as not to be.—*Ibid.*

Education.

[*For the Church Record.*]

REMARKS ON POPULAR EDUCATION.

NUMBER XIII.

STATISTICAL VIEW OF ITS EFFECTS ON PUBLIC MORALS.

ACCORDING to the statements given in my last number, we see that the form of crime changes with advance of knowledge and civilization. I now proceed to show, that though education, unaided by Christianity, may give a new phasis to crime, it has no power to expel it.

The statements I am about to present, though collated from the most authentic sources, with great care, can claim to be only an approximation to an exact result.*

But still they are so uniform, so broad and palpable, that they appear to my own mind so satisfactory for the purpose I now introduce them, as the most complete data could make them.

First, then in this article, let us compare in different countries, the proportion of crimes committed, to the means of education enjoyed.

1. France in the North and the South, is widely distinguished in civilization, and the means of education. In the North of France, there is one male pupil to about fourteen inhabitants. In the South, there is one to about forty-five. And allowing an equal provision for an equal number of females, it would make the proportion one pupil to about seven inhabitants in the North, and one to about twenty-three in the South. And this would make of the whole population, not more than one in three, who could read and write; and one in fourteen of the inhabitants, receiving education.

Now if Education has a tendency to expel crime, we shall see a difference in the criminal statistics of the North and South of France, favorable to the latter. Is it so? Exactly the reverse, according to Mr. Guerry. For though he makes it appear, as was shown in our last number, that there are more crimes against the person in the South and West of France, than in the North and East; yet the total amount of crime shows a greater proportion in the North than in the South. From the tables he has so carefully prepared, exhibiting the precise amount of instruction and crime, in each department of France, I should think the average would be about one hundred crimes in the North, to eighty in the South. In the whole of France, the number of accused were in the proportion of one in 4,195 of the population.

2. Let us now compare England and Wales with France. In England and Wales, out of a population of about fourteen millions, it is supposed that about seven millions can read and write, that is about one in two, and one in seven, in the whole population, are supposed to be receiving education. The total number of crimes brought before courts of justice in England, in 1828, was 16,564; in the proportion of one to seven hundred and twenty-one inhabitants.

3. Let us now compare Spain with England. I have no means of ascertaining the proportion of those who can read and write, to the whole number of inhabitants in Spain; but we are very safe in supposing it to be far less than in England or France.

In 1826, according to official reports, the number of criminals in Spain, amounted to 12,937; which, if the population is 11,447,629, would give one crime, not accusation, for 885 persons,* A proportion much less than the number accused, even in England.

4. If we compare Ireland with England, we obtain similar results. In the absence of authentic statements, I suppose it will be perfectly safe to assume, that there are in Ireland, one-third more who can neither read nor write, in proportion to the population, than in England.

Of convicted criminals, there were, in 1827, in Ireland, one to 666 inhabitants; in London, the same year, one to 587; and in the whole of England, one to 1,082.†

5. Scotland, compared with England, gives no like results. Of convicted criminals, there were in Scotland, in 1823, one to 9,649 inhabitants; in England, in 1826, there were one to 1,082.

6. Let us now compare the United States with France.

"We have reason to believe that if it were possible to compare in the two countries, the total number of individuals sentenced, to any kind of imprisonment, the advantage would remain on the side of France."

This opinion is founded upon the following fact:

In 1830, there were sentenced in Pennsylvania, 327 persons, to the state prison; there was then one convict of this kind to 4,121 inhabitants, a proportion, which approximates the average number indicated above.

In Pennsylvania, during the same year, there were sentenced to less than a year's imprisonment, in the county of Philadelphia, 1,431 individuals.

This number is not produced by the view of one year. It forms about the average number of four years previously to 1830. In adding 1,431 and 327, we obtain 1,758.

It is clear, that this number is far from representing the whole number of individuals sentenced to prison in 1830, in the State of Pennsylvania, since one of the elements which compose it, is furnished by a single county, and the results of the fifty other counties, are not known. We will, however, compare this number with that of the inhabitants of Pennsylvania, in 1830; and we will have one prisoner to 767 inhabitants. Now, in France in 1830, there was but one person sentenced to 1,043 inhabitants, and this proportion is about the same in 1829-28, and 27. The individuals, therefore, sentenced to the state prison in Pennsylvania; added to the individuals sentenced to less than a year's imprisonment only, in the county of Philadelphia, are already more numerous in proportion to the population of Pennsylvania, than the individuals sentenced to any imprisonment in France, in proportion to the population of the kingdom.

The comparison would be still more favorable to France, if we could obtain the results of criminal justice, in the fifty counties in Pennsylvania, of which we have no reports.

We estimate that if this were done, we would have found at least one person sentenced to imprisonment out of 600 inhabitants. Whilst in France, but one of 1,000."‡

Now taking Pennsylvania as the standard of education, as it is taken in the above extract, as the standard of crime, we should find that, in those states where the number of those who can read and write, is to the whole population, as 75 to 100, a greater number of criminals in proportion to the population, than we find in France, England, Ireland, or Spain!

In the United States, from 1820 to 1830, if we take the average of all the results obtained in the penitentiaries of Massachusetts, Connecticut, New-York, Pennsylvania, and Maryland, we find one convict sent to the state prison, to 4,964 inhabitants." That is to say, in the states where education is the most diffused—the whole population the most enlightened, and accounted the most moral and religious of any in the Union—in these very states, we find—not of the accused—not of those sentenced to common jails, and for minor offences, but we find "one convict sent to the state prison, to 4,964 inhabitants."

7. Similar results are obtained, if we compare the several states of America with each other. For example, in Connecticut, which reported a few years since, that there were not found upon her soil, fifty of her own native children, between the ages of 10 and 20, who could not read and write; from 1827 to 1831, there had been sentenced one native of 8,269 inhabitants; while in Pennsylvania, which at that time, could hardly boast of fifty in one hundred, who could read and write; there were during those years one native sentenced of 11,821 inhabitants."

The conclusion to which these statements bring us, may be seen more distinctly, when arranged as follows: The countries being put down in the order of their superiority in education.

Number at School, in proportion to population.		Number *Sentenced*, in proportion to population.	
Scotland	1 : 9		1 : 9649
United States	1 : 6		1 : 600
London			1 : 587
France	1 : 18		1 : 1000
Ireland			1 : 666
Spain			1 : 885
		Number *Accused*, in proportion to population.	
England	1 : 7		1 : 721
France	1 : 18		1 : 4195

According to this statement, we find that making every allowance, which a variety of other circumstances may demand, for this difference in the amount of crime in different countries, we see that the simple diffusion of knowledge has no power to prevent it. We see France with at least one third less means of education than England, exhibiting a less proportion of crime;* and the United States, with her boasted common school system of universal education, presenting criminal statistics more appalling, than Ireland or Spain!

These statements refer only to crimes punishable by law. If knowledge has power to purify the public morals, it will of course lessen the amount of overt crime; and if it does not lessen the amount of indictable offences in a community, it certainly cannot promote pure morals.

I am aware that in a community where the standard of morality is elevated, there will be a more vigilant police, and more acts will be accounted crimes, than in a country where the standard of morality is low; but then it requires

* My principal authorities are, Mr. Guerry's Tables on Crime and Education in France; Macculloch's British Empire. Bulwer's France; "England and the English," by Bulwer; Ency. Amer.; Beaumont and Tocqueville, on the Pen. Sys., in the U. S.; Dr. Julius's Letters; Dr. Lieber's Letter to Bishop White, on Crime and Education.

* Ibid. † Ency. Amer., vol. iv., p. 26.
‡ Pen. System, of the U. S., App. 273.

* "Without pretending to any great exactness on this subject, it may be inferred that the whole quantity of crime is greater in proportion to the population in England than in France."—*Ency. Amer. vol.* 4, *p.* 26.

"England and Wales contain about half the population of France; they are guilty, I may fairly say, of more than double the amount of crime. No very accurate conclusion can be drawn from two countries of which the laws and the police are different; still, make every allowance for these, and you will yet find the same difference between France and England, that there is between the South of France and the North. There will be more crimes in England, against property, fewer crimes against the person and a larger total of crimes altogether."—*Bulwer's France, vol.* 1, *p.* 140.

as much moral depravity to offend against the laws of a moral community as against those of an immoral, and perhaps more ; for, in a pure moral society, the man is surrounded with motives and influences to restrain him from crime, with which he is not blessed in a country where there is a less healthy state of moral feeling.

In looking at the comparative statement above given, it may seem at first sight, that Scotland is an instance decidedly opposed to the views presented in these essays ; but a more careful inspection of it will show that it is a case most decidedly corroborating these views. Scotland is distinguished from all the countries named in this article for its having the Christian religion as the basis of its whole system of national education. And this it is that gives it such a disparity in its criminal statistics with other countries. And as I have introduced it in this connection for the purpose of exhibiting the broad contrast of national morality between countries having and not having the Christian religion the basis of their system of education, I will here give a short account of the religious character of the Scottish schools.

After the reformation, the establishment and maintenance of schools, became an object of constant and anxious attention on the part of the Protestant clergy. In the first book of discipline composed in 1560, it was recommended that every parish, where there was a town of any reputation, should have a school-master "able to teach the grammar and Latin tongue ;" and that "in landward parishes the minister should take care of the youth of the parish, to instruct them in the rudiments, *particularly in the Catechism of Geneva.*" The Church never lost sight of this object. Many acts of the General Assembly were passed in relation to it. When applying for the restitution of the Church property, the endowment of schools, was never forgotten by the *ecclesiastical* courts."

In 1693, an act had been passed entitled : "An act for settling the quiet and peace of the church," which declared among other things, "that all school-masters and teachers of youth in schools are, and shall be, liable to the trial, judgment and censure of the presbyteries of the bounds, for their sufficiency, qualifications and deportment in the said office.

The object of these various acts of the government was happily attained. For more than a century after the enactments, the great body of the people in Scotland were better educated, than in any division in Christendom. The power to read and write, and an acquaintance with the elements of arithmetic were placed within the reach of almost every individual ; while all classes of the people were enabled to read the Bible from their earliest years, and, with the assistance of the catechism, (which was regularly taught in every school) have received the rudiments of a *religious education, such as they could not have had the same means of attaining in any other country of Europe.**

No person can act as school-master until he has undergone an examination before the presbytery, which has the power, should he be found unqualified, or if his moral character be objectionable, to nullify the election. The decision of the presbytery is final in all matters relating to school-masters ; unless when a civil question arises, which may be carried by the teacher before the court of session. All parochial school-masters must be members of the established Church, and are required on indication, to subscribe the confession of faith and the standards. Every presbytery is understood by means of a deputation of their members to visit and examine the various schools within their limits once every year.

The Secession Church has, like the establishment, shown an interest in the cause of education. The number of schools owing their origin to this Church, exceeds 100. They are established on a large scale in the great cities, and form models of good tuition. The number of Sunday schools in Scotland is about 600, two thirds of which belong to the dissenters. The whole number of schools in Scotland may be estimated at about 4,600, of which 3000 are private or voluntary schools. It is supposed that about one ninth part of the population are in the process of education." *

We have here, then, in the case of Scotland, all that was wanted to give the force of demonstration to the views advocated in these essays. We see that in all the other countries examined, where education has not the Christian religion as its basis, however universal may be the diffusion of knowledge, there is no decrease of crime in consequence ; but in Scotland, where the Christian religion is recognized as the foundation of their system, crime is greatly lessened.

We shall see this distinction more broad and palpable when we come to look at Prussia.

C. D. J.

To the Editor of the Church Record:

DEAR SIR,—I have just finished reading the communication from the Superintendent of Common Schools for the year 1840, and I was much struck with the uniformity of deduction which the Reports of visiters disclose.

1st. The insufficiency of the present mode of supervision.

2d. The incompetency of the majority of teachers.

3d. The want of uniformity in the school books.

4th. The superiority of women over men as teachers.

It is, indeed, as some of the reporters observe, a very difficult thing to elect competent men as *visiters*. Every man of respectability, to be sure, has an interest in the success of District Schools, and the more active his *business* pursuits are—the more he comes in contact with the poor, the stronger is the impression that to educate them *well*, would be of great benefit to himself, to them, and to the community.

But it is not the active and intelligent business man—*a man of affairs*—that can comprehend the *vastness* of the design of a scheme of education for the poor. Simplicity, economy and efficiency are to be combined, and to examine in detail, requires talents of a peculiar cast—not talents of a superior order as to intellectual acquirements, but only *peculiar* as to definitiveness, concentrativeness, exclusiveness, and comprehensiveness.

There are two descriptions of men who are at hand, and who are in general not averse to become inspectors—active, thrifty, shrewd men, who keep their own affairs in order, and love to see every thing neat and going ahead around them, and men who have retired from city business and enjoy the *otium cum dignitate* without knowing what the phrase means. These men are fully equal to the task of attending to the comforts of the children, which, by the way, is a great point ; but, in general they know nothing of the detail of mental training, and excepting in the mere rudiments of learning, they could not judge of a child's proficiency. Not that they were uneducated men in the common sense of the word, but that they have not been *thoroughly* educated. In consequence of this they have to rely upon the teacher, who generally has a regular set of questions to propose, the answers to which were prepared for the occasion.

In consequence, the visiter does not know the extent of the scholars' progress, for he is not competent to judge of the capacity of the teacher, and thus—excepting that the physical wants of the children are better supplied—the labor of the visiter effects nothing. It is almost impossible, under the present system, to suggest any better mode than the one now pursued, for as to one of the plans offered, that of inspecting the teacher's qualifications when he becomes a candidate, is the most hopeless thing imaginable, for where is the man qualified to judge ? Mr. Mayo, of Syracuse, makes the following sensible remarks :

"In order to attain the latter object, a better class of teachers, no method appears so probable, if practicable, as the establishment of a normal or model school in every county, in such counties as would contribute a certain amount or proportion of the expense. The theoretical lectures given in the teachers' department of some of our academies, have almost entirely failed of any good results, as experience has proved ; while modes of instruction there practised are very inappropriate to our common schools as they are. Theory is little understood, and soon lost unless interwoven with practice. Seminaries for preparing teachers should possess materials for demonstrating the theory of the science, in a manner which cannot be misunderstood or forgotten. They should be like the work shop of the mechanic, where the apprentice is constantly applying his principles to practice under the eye of a master workman."

But of what avail would the competency of teachers be if they are not adequately remunerated. The moment the mind of a young man is illuminated sufficiently to comprehend what is required of him, that moment he endeavors to make this light available to himself. He is not going into one of these district schools where the legs of the benches are too long for the legs of the children, or where they must all become myopic in consequence of the height of the desks. He finds that his knowledge fits him for a regular clerkship where the salary is regularly advanced, either in a Bank or counting house. He has visions of retirement on his own acres, where he can indulge at ease in all the pleasures of—he does not exactly know what—but these pleasures never originate in his having been teacher in a common school.

It follows that there must be a good salary, and the State government could never enact a wiser law than to establish this salary at *five hundred dollars a year*. But in the name of humanity and common sense, why are the wages of women so much out of proportion to the men ? "Hath not a *woman* eyes ? hath not a woman hands, organs, dimensions, senses, affections ?" Why must she teach in a district, or any other school for six dollars a month, when a man gets twenty, for the same labor ? It is in vain to say that she can live at a cheaper rate, and that her apparel costs less, why is this so but in consequence of the smallness of the salary ? If a man received no more than

* A brief account of the Constitution of the Established Church of Scotland by the Rev. Sir Henry Moncrief Melwood, Bart., D. D., 1833, pp. 103.

* See American Biblical Repository, Vol. V. No. 5, pp. 365-6-7.

six dollars, he would then be compelled to live and dress as cheaply as a woman does.

Another reason given is, that women who engage in teaching, are unmarried and therefore have only to maintain themselves, while men have families to support. This is poor reasoning, as young women look forward to matrimony, and are quite as anxious to assist in the expenses of a family; besides, there are more single than married men engaged in teaching. I wish that the excellent remarks of the three gentlemen, Messrs. Clark, Brown and Dwight, of Ontario County, would meet with attention, they fully comprehend the subject, and in speaking of the many evils attending the present system, they observe as follows:—

"Another grave defect in the management of our schools, is the incessant change of teachers, breaking up all plans of study, and seriously embarrassing all progress. We know not how this evil can be entirely corrected, as many districts are too weak to sustain a school during the whole year. But might it not be palliated in the stronger districts, by employing in both the winter and summer terms, female teachers. *They can be obtained at half the expense of male teachers, and they generally excel them in the power to impart knowledge.* We are aware that it will be said that they cannot govern the rude boys of a winter's school. We wish the experiment might be tried; it was customary in former days in New England, and we doubt whether it would fail in the rural districts of our own State. The influence of an intelligent women over childhood is boundless, she has an instinctive perception of its wants, its dispositions and powers, and sways them by a gentle but strong rule, for it is the rule of love. Besides, it should be borne in mind that they are the daughters of the little communities in which they will be called to teach, and that the influence of their friends and firesides, though unseen, will sustain their efforts. We know not how far these suggestions are practicable, but we are persuaded that if sustained by constant supervision, the daughters of our land may be made, much more generally than it was supposed, the teachers of youth.

This is certainly speaking kindly of women, but it made my heart ache to read the paragraph which I placed in italics. Women are acknowledged to possess a happier way of imparting instruction than the men, and yet they are to be hired at half the expense! However, the rule obtained before the gentlemen drew up their report, so they only reasoned from facts already existing and set up as new doctrine. The time is coming when a woman will receive the same compensation that a man does, for the same labor. I do not think it just that a woman should receive the same price for making a plain calico dress, that a man gets for making a fine broadcloth frock coat; but it is very unjust that she should not get the same price if she make the frock coat equally well. So in like manner, if she teach a number of boys—rude winter boys equally well with a man, she should have the same compensation for her labor. There are women printers, but we never think of their getting half price for their books. Let us set a higher value on a woman's talents, and depend upon it we shall reap the benefits.

The want of uniformity in school books is a sad evil and very disgraceful to all concerned—why cannot this be remedied? We spend a great deal of money in mending the public highways, and for every species of internal improvement, but we have not yet learned to value the importance of a good mental training. There can be no doubt that it will require an annual sum of 50 or 60,000 dollars to furnish from three to four books a piece, but suppose that it cost more, say 150,000 dollars a year, there would be more than that amount of benefit. If parents are too poor or too niggardly to furnish their children with proper books, the school fund must do it, for it is not for *us* to visit the sins of the parents upon the children. If the funds are not sufficient to educate all that require instruction, then limit the number to the amount of funds, for it is better that 200,000 should be *well* taught than that 400,000 should be badly taught.

As to the mode of instruction, it should be uniform throughout the United States, and this would be of easy accomplishment, if teachers were educated on a certain plan. The average of intellect and the quality of this intellect is the same in every district, of course the teacher educated at ever so great a distance from the district over which he is to preside, could apply his knowledge immediately. What kind of intellect the pupils of Mr. Bergen have, I cannot say, but they must be marvellously precocious to comprehend the principles which this gentleman lays down as fundamental. But perhaps he does not talk so learnedly on abstractions to the poor little bodies who are under his care—he is only expounding to the visiters of the common schools of King's county—sensible men they are as their *reports* show. There are no boys our way that could comprehend, at the age of seven or eight years this sentence—"a noun is in the objective case when it will come after a transitive verb the present participle of a transitive verb, the compound participle of a transitive verb, or a preposition, and make sense." Yet Mr. Jacob T. Bergen speaks so confidently, that it is to be presumed his little boys must, in reality, comprehend what all those present and compound transitive verbs mean.

I never saw a child with a brain so overworked in infancy, (for is not 7 and 8 the age of infancy,) that held out till 15 or 18 Pert jackanapes they become if their physical stamina does not give way, but poor, broken down, stupid children they are, if their constitutions are feeble. I do not know how it may affect others, but to me, Mr. Bergen's report is *frightful;* not that he asserts any thing fundamentally wrong, but that the system is to be carried out with little children. I do not want to see them advance farther than spelling, reading, writing, and the multiplication table, until they are 12 years old, but in this knowledge I include the *meaning* and pronunciatian of words

If a child understand the *meaning* of the *words* in a sentence, we may he sure of his understanding the sentence. A child finds great pleasure in reading many books, and yet there may be twenty or thirty words on every page, as completely lost to him as if they were Hebrew. Yet he gathers the *sense* of the whole; but it would be infinitely to his advantage if he understood all that the page contained. It may be feared that this would be a tedious operation, and very tiresome to the teacher. But this is not so; the plan is dovetailed in with the other parts of tuition; and the pupil acquires the knowledge without any labor. In consequence of this excellent mode, a child takes a lively interest in books which would appear dry and difficult to boys of twice his age.

In fact, dull as it might appear to many, I would keep a child at definitions, beginning with the simplest words in use, till he could comprehend all the words in any work of science or literature; and this would be long before he was 14 years of age. Now a child thus taught, would be at no loss about parts of speech. In this system is included grammar, geography, and all sorts of philosophy, and the child will get it all without any pain or trouble. He should also commit to memory, first, a sentence, and then two sentences, and so on; but be made to know them *thoroughly.* This tends more to strengthen the memory, than to learn whole pages superficially.

Let the teachers of district schools keep a child at definitions till he is 12 years old; and then, if he write a fair hand, and can spell and read well, knowing the four rules of arithmetic, and can commit to memory *every word* in a half page without hesitation, he has given the boy a first rate *English* education. G.

I find that all worldly things require a long time in getting; and afford a short pleasure in enjoying them. I will not care much, for what I have; nothing for what I have not.

Ecclesiastical Intelligence.

NEW-YORK.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

King's County—Tuesday, April 27th, consecrated St. Mark's Church, Williamsburgh. The Instrument of Donation by the Vestry was presented to the Bishop by Ephraim Cook, Esq., senior warden, and read by the rector, the Rev. Samuel M. Haskins. The Sentence of Consecration was read by the Rev. Evan M. Johnson, rector of St. John's Church, Brooklyn; and the Morning Prayer by the Rev. Caleb Clapp, of Ravenswood, Queen's county, assisted by the Rev. Joseph Hunter, rector of St. Mary's Church, Brooklyn, who read the Lessons; and the Sermon preached by the Right Rev. James H. Otey, D. D., Bishop of the Diocese of Tennessee.—*Churchman.*

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fourth Sunday after Easter, May 9, A. M., St. John's Church, Troy; 4 P. M., Lansingburgh, Rensselaer county. Tuesday, 11, Hoosick Falls. Friday, 14, Ticonderoga, Essex county.

Fifth Sunday after Easter, or Rogation Sunday, May 16, Glenn's Falls, Warren county. Tuesday, 18, Stillwater, Saratoga county. 19, Mechanicville. The Ascension of our Lord Jesus Christ, May 20, Milton. 21, Charlton. 22, West Charlton,

Sunday after Ascension, May 23, Port Jackson, Montgomery county. 24, Fonda. 25, Johnstown, Fulton county. Thursday, 27, Little Falls, Herkimer county. 28, Fairfield. 29, Norway.

Whitsunday, May 30, Herkimer. Tuesday in Whitsun Week, June 1, Westford, Otsego county. Consecration A. M., Confirmation P. M. 2, Jacksonborough. Friday, 4, Schenectady.

Trinity Sunday, June 6, A. M. Trinity Church, Albany; 4 P. M. St. Luke's Chapel, West Troy, Albany county. 7, Lansingburgh Rensselaer county, Institution. 8, Somers, Westchester county, laying corner-stone of church. St. Barnabas the Apostle, Friday June 11, Astoria Female Institute, Astoria, Queens county. 12, do.

First Sunday after Trinity, June 13, St. James' Church, New-York.

Second Sunday after Trinity, June 20, Williamsburgh, Kings county.

St. Peter the Apostle, Tuesday, June 29, Flushing, Queens county, St. Ann's Hall. 30, do. July 1, St. Thomas' Hall. 2, do.

Fourth Sunday after Trinity, July 4, Richmond, Richmond county. Thursday, 8, St. Paul's College, College Point, Queens county. 9, do.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.—*Ibid.*

At the recent annual confirmations in this city and Brooklyn, 343 persons have been confirmed.—*Ib.*

Bishop Onderdonk has received from the church wardens of St. John's Church, Cohoes, Albany county, the canonical certificate of the election of

the Rev. David I. Burger to the rectorship of said Church.—*Ib.*

PENNSYLVANIA.

The Rev. William Preston has been received into this diocese upon letters of dismission from Bishop McIlvaine. Mr. P. is rector of St. Andrew's Church, Pittsburg.—*Banner of the Cross.*

VIRGINIA.

The Rev. John W. Woodville requests that all letters, papers, etc., intended for him, be hereafter sent to Culpepper Court House, Va.—*Southern Churchman.*

The Rev. Wm. M. Jackson having removed to Charlottesville, Va., requests all letters and papers for him to be directed to that place.—*Ib.*

GEORGIA

[CORRESPONDENCE OF THE RECORD.]

"A letter from Bishop Elliot states that he reached Augusta, on Wednesday the 7th instant, and remained there one week, during which he preached in St. Paul's Church seven times, besides administering the communion and the rite of confirmation on Easter day. Eighteen were confirmed, and eight others were prevented from presenting themselves for that rite, by the inclemency of the weather. After service, on the evening of the 13th, the Rev. Dr. May addressed the congregation on the subject of Foreign Missions. The Bishop's visit to this parish has been very satisfactory, and I hope that a blessing will ensue upon his highly acceptable ministrations."

OHIO.

Recent Confirmations by Bishop McIlvaine.—April 8th, in St. John's, Worthington, were confirmed five; on Good Friday, in Grace Church, Berkshire, two; on Easter Sunday, in St. Paul's, Delaware, 19; April 13th, in St. Paul's, Chillicothe, eight; April 15th, in All Saints, Portsmouth, five; Sunday after Easter, in St. Paul's, Cincinnati, twelve; Monday, April 19th, in Christ Church, Cicinnati, 15.

The bishop arrived in Cincinnati, Saturday morning, April 17th, and met the South Western Missionary Convocation in the afternoon. St. Paul's Church was opened for divine service in the evening, and a sermon preached by the Rev. Mr. Payne, of Hamilton. On Sunday morning, the Bishop officiated in St. Paul's Church, and confirmed twelve persons. In the afternoon Christ Church was opened for a missionary service. Several addresses were made, having for their object, the explanation of the mode of missionary duty adopted by the last Convention; and also the raising of funds for the extension of the means of grace to the destitute. It was a joint meeting, composed of the friends of Zion, from both our city churches. The Bishop gave the concluding address, and after he sat down, a collection amounting to about ninety dollars, was taken. In the evening, the congregation of St. Paul's Church attended with their brethren the services in Christ Church, the Bishop officiating to a crowded and attentive assembly. On Monday morning, St. Paul's Church was again opened, and after morning prayer, addresses were made, setting forth the privileges of the sanctuary, and the love of Christ to a lost world.

In the evening, the Bishop officiated in Christ Church, and confirmed fifteen persons—having previously attended a meeting in the north-western part of the city, called for the purpose of forming an association preliminary to the organization of a third Episcopal Church.

On Tuesday evening, St. Paul's Church was opened—a sermon delivered by the Bishop—and notice given of his intention to preach on the next evening, in the building to be used as the place of worship in the north western section of the city.

On Wednesday evening, the Bishop preached to a large and deeply attentive audience in the Church, at the corner of Ninth and Plum streets.

From these brief memoranda, it will appear that we have had a rich repast, in sanctuary privileges, and frequent returns of those holy hours which bring us to the house of God. It is not for us to compliment the preachers, or use extravagant language in expressing our hopes of the good done, and to be expected in future from these services. All who know our Bishop, can tell his theme of discourse, go where he may; for what is it, but '*Christ crucified, the sinner's only and all-sufficient ground of pardon and salvation?* And all who read their bibles, and observe the onward movement of our Zion, can readily tell what are the blessings of a faithful exhibition of the Word of God! At such seasons, our hearts feel as did those of the disciples on the way to Emmaus; the Lord makes himself known to his people, nor does he vanish from the eye of faith, but lingers in the midst of the assembly of his saints, and fulfils his gracious promise, 'Lo I am with you always, even to the end of the world.'

We always feel strengthened by such visitations of our Churches, and bless God for casting our lot in that form of the Christian family which gives us the aid and counsel of one in whom we recognize the name and grace and office of an apostle of Christ Jesus.—*West. Epis. Ob.*

Rev. Charles Fox, having resigned the rectorship of St Paul's Church, Jackson, Michigan, has accepted an invitation to that of Trinity Church, Columbus, Ohio. He enters on his duties immediately, and requests that all letters and papers may be directed to him at the latter place.—*Ib.*

[*From the Spirit of Missions for May.*]

MISSIONARY INTELLIGENCE.

The Rev. Ashbel Steele has resigned his appointment as a missionary in Indiana, on account of ill health. The Rev. E. B Kellogg has resigned his appointment as a missionary in Georgia, and taken charge of the parish at Grahamville, S. C. The Rev. S. R. Crane, has retired from the station at Niles, Michigan, on account of ill health.

James Swords, Esq., who has, since the organization of the Domestic Committee in 1835, acted as its Treasurer, (and who for several years before was the receiving agent in this city for the Society,) has been compelled, by declining health, to resign his office; to take effect at the end of the missionary year, in June. The Church owes Mr. Swords a debt of gratitude for his long and devoted services.

The Rt. Rev. Dr. Polk, in pursuing his visitation, was at Natchitoches, La., on the 23d of Feb., having, since the previous intelligence from him, traversed a considerable portion of the Choctaw and Chickasaw country, the inhabited parts of Texas, lying on Red River, Southwestern Arkansas, and Northwestern Louisiana. The field is vast and destitute. In all this region, we have but a single laborer, the Rev. Mr. Steel, of Caddo, Louisiana. Bishop Polk adds, "the religious instruction of the population, when there is any, is in the hands of others, and even among these the laborers are very few. The Indian tribes are better provided for than the whites who surround them, either in Texas or the United States. I have preached in many places as I have travelled, always to attentive congregations, and baptized many infants, and some adults; on one occasion a 'household,' comprising a gentleman, his wife, and five children. In no other part of my field of labor have I seen a people of whom it may be so truly said that they are perishing for lack of knowledge. They deplore their destitution, and profess a desire to remedy it. So far as the contribution of the means of support will go, they avow a willingness to give according to their ability. But they have no one to say to them, 'this is the way, walk ye in it.' They want guides, able and faithful men, who are willing to deny themselves for the work of Christ, and go forth into the wilderness to seek for the sheep of Christ 'dispersed abroad,' 'in the midst of this naughty world.' Without the efficient cooperation of such men, our mission must result in very little permanent good to the Church. The field is large and it is difficult; but I know of none which, to patient and persevering energy, promises a surer harvest. We must, to do any thing here with our limited supply of clergy, introduce the system of itinerating. Our missionaries must embrace several points in their field, and agree to endure the hardship necessary to fill such stations. It will keep them a great deal in motion, and will force them to husband their time for study and pulpit preparation. But in this they will be subject to nothing more than is devolved upon their bishops, and, in pursuing it, will doubtless reap their reward."

From Natchitoches, the Bishop proceeded to New-Orleans, with a view of embarking for Matagorda, Texas. But learning from the Rev. Mr. Ives that the church at that place would not be ready for consecration until a month after the time first proposed, he was compelled by appointments in Alabama and Louisiana, to forego the visit for the present altogether.

On the second Sunday in Lent, he consecrated Christ Church, in the city of Mobile, and confirmed seventeen persons. On the Sunday following he confirmed twelve persons in Christ Church, and five in St. Paul's, New-Orleans; and on the 24th of March admitted the Rev. J. J. Scott to priests' orders in Christ Church, New-Orleans. He subsequently proceeded on his visitation of the peninsula between the Mississippi river and the Gulf of Mexico. In a letter, dated Bayou La Fourche, La., April 4th, 1841, he says, "I find, as I had been informed before reaching this part of the state, a field of decided usefulness for a faithful missionary. There are on this Bayou three places where he might preach and find congregations; Thibadeuxville, Napoleonville, and Donaldsonville. There are American families near all of them, but the population is chiefly Creole French."

The Bishop expected to reach home about the first of May.

MARDIN.—*Appointment of Dr. Campbell.*—This appointment will cheer the hearts of those who have watched with interest the indications of God's gracious dealings towards the Syrian Church. Dr. Campbell is preparing to depart in a few weeks for Constantinople, thence to join Mr. Southgate, in the autumn, at Mardin. As he comes from the English Church, unknown as yet in our communion, it is gratifying to learn, that Dr. C brings with him the most ample testimonials. He

received a medical education at Edinburgh and Paris, and has practiced, with much success, at Brockville, U. C., for more than six years past. Having resolved latterly to devote himself to the Christian ministry, his attention has been turned to the mission among the Syrian Christians of Mesopotamia, as a field of labor where his previous acquirements would not be wholly lost; and he joins the mission at once, as a layman, looking forward to orders at a future date. With piety and a resolute purpose in regard to his peculiar mission, Dr. C. unites a well stored mind, a readiness in the acquisition of language, general reading in theology, including a thorough knowledge of Church history, and an extended acquaintance with mankind. He enters upon his missionary course in connection with our Church, having well studied his field of labor, and with an ardent attachment to the people for whose spiritual welfare he wishes to consecrate every advantage, which, in the providence of God, he may possess.

The Foreign Committee, having regarded the appointment of one, not previously a resident in this country, or known to our Church, as involving, in some respects, increased responsibility, have assumed it with every reasonable hope of the happiest results in this accession to the Mardin mission. The providential offer of a physician to labor where a large portion of the people are wild mountaineers near the seat of the mission, is the earnest of a divine blessing upon the work itself. A physician at the outset may exert a most favorable influence for the gospel. The Foreign Committee have felt deeply the want of funds, and in any ordinary case might have been justified in declining an appointment until the response to their recent appeal is known. But in justice to the interests committed to them, and guided by such plain indications of the Divine will, they now feel confident in the path of duty, and urge this fresh call for the increasing means, which every such appointment must demand. When God sends the laborers, it can scarcely be that the means to sustain them in their work shall be wanting.

The Rev. Mr Southgate expected to leave Constantinople for Mesopotamia about the middle of April.

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The Rev. Dr. Boone writes from Macao, (Jan. 4,) that he had derived decided benefit from the cold weather enjoyed at that place. He had become impressed with the importance of removing the mission to Macao; and acting under the sanction of previous instructions, would at an early date be prepared to decide upon a measure so important to its future prospects. "I feel satisfied," says Dr. B., "that now is the time for many of our young men to come out, if our Church desires to do something for the blessed Saviour, when He throws open this empire to those who in patience and faith have been waiting his coming. It should be remembered that we are altogether unprepared for such a mercy, having but one individual (and he in feeble health,) ready to meet a call which would demand tens of those who, at least, could make known their wants to a native; and probably none else could be permitted (under the most favorable circumstances we can ever imagine) to enter the empire."

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Honolulu.—The Foreign Committee, considering the application for a missionary chaplain, as one having peculiar claims, determined so far to accede to it, as to insure the payment of one half of the annual expense for a given period, provided the use of the chapel and dwelling house, erected by the American Seamen's Friend Society, could he procured; and $150 per annum for three years have already been pledged by two individuals for the support of such a missionary. That Society, however, having recently appointed a chaplain for that port, no further steps will be taken by the Committee.

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The Rev. Mr. Hill is about to visit the United States after an absence of more than ten years. He may be expected to reach this country from Greece early in June.

Anthology.

TO A CHILD DURING SICKNESS.

Sleep breathes at last from out thee,
My little, patient boy!
And balmy rest about thee
Smooths off the day's annoy;
I sit me down and think
Of all thy winning ways;
Yet almost wish, with sudden shrink,
That I had less to praise.

Thy sidelong pillowed meekness,
Thy thanks to all that aid
Thy heart in pain and weakness;
Of fancied faults afraid;
The little trembling hand
That wipes thy quiet tears;
These, these are things that may demand
Dread memories for years!

Sorrows I've had — severe ones,—
I will not think of now;
And calmly, midst my dear ones,
Have wasted, with dry brow;
But when thy fingers press
And pat my stooping head,
I cannot bear the gentleness,—
The tears are in their bed.

Ah! first-born of thy mother,
When life and hope were new;
Kind playmate of thy brother,
Thy sister, father too;
My light where'er I go,
My bird when prison-bound,
My hand-in-hand companion! — no,
My prayers shall hold thee round.

To say, "He has departed;"
"His voice"—"his face"—"is gone;"
To feel impatient-hearted,
Yet feel we must bear on;
Ah, I could not endure
To whisper of such woe,
Unless I felt this sleep ensure
That it will not be so.

Yes, still he's fixed, and sleeping!
This silence, too, the while;
Its very hush and creeping
Seem whispering us a smile:
Something Divine and dim
Seems going by one's ear,
Like parting wings of Cherubim,
Who say, "We've finished here."

Leigh Hunt.

Literary.

[For the Church Record.]

OLD ENGLISH LITERATURE.

NUMBER XII.

THE PLATONIC DIVINES.

The seventeenth century was, in some respects, the most celebrated epoch of the English Church; then arose her sublime religious poets, here ablest preachers, her most learned scholars. Of the divines of this period, a choice collection may be made under the title which we have prefixed to this article. As we have never seen this school classed together and discriminated as such; we shall be at some pains to represent their common creed and governing principles. Macintosh, in his sketch of Cudworth, has done this so neatly in a single sentence, that we quote it for its comprehensive generality. "Taught by the errors of their time, they considered religion as consisting, not in vain efforts to explain unsearchable mysteries; but in purity of heart, exalted by pious feelings, and manifested by virtuous conduct." This doctrine was held in all its integrity and without limitation, by More, Cudworth and Norris.

These writers were the leaders of the school of Divinity we would call Platonic. Next to the sacred writings, Plato was their great authority. They received him as a true teacher; a legislator of virtue. His mystical tenets found a congenial soil in their enthusiast hearts. Two of these divines, More and Norris, were poets as well as philosophic theologians; and Cudworth's philosophy has a strong vein of fanciful speculation in it. Their system was pretty much the same with that maintained by Mallebranche. The views of this master, as expressed in the following passage, may stand as a pretty fair exposition of, and close approximation to, the tenets of the English Platonists, and especially of Norris, who was the avowed disciple of the French philosopher. "There is one parent virtue, the universal virtue, the virtue which renders us just and perfect, the virtue which will one day render us happy. It is the only virtue. It is the love of the universal order, as it eternally existed in the Divine Reason, where every created reason contemplates it. This order is composed of practical, as well as speculative truth. Reason perceives the moral superiority of one being over another, as immediately as the equality of the radii of the same circle. The relative perfection of beings is that part of the immoveable order, to which men must conform their own opinions and their conduct. The love of order is the whole of virtue, and conformity to order constitues the morality of actions." The latter part of this paragraph coincides more nearly with Clarke and the Rational School of Morality.

The life of Dr. More has been written by Richard Ward, a biographer who had evidently served no apprenticeship to his trade. It is one of the most rambling desultory books we have ever looked into; an eulogy throughout, and in some places, too extravagant for the zeal of the most ardent admirers of More. Still the book is valuable from the variety and amount of original matter it contains: scraps of More's writings and specimens of his table-talk. More was a man of singular '*experiences*,' at once visionary, mystic and enthusiast, and yet a subtle thinker—gifted with considerable fancy, and of as pure a spirit as was ever enclosed in a human body. Being frequently requested to write his life, he used to answer briefly, that if it were written, it was such as would not be believed.' He was born in the year 1641, in Lincolnshire. Though often pressed to accept of great dignities in the Church, he preferred a secluded way of life and spent his time principally at his university.

He used to say of himself, that he had, "as a fiery arrow, been shot into the world: and he hoped that he had hit the mark." In excuse for his wonderful relations, he somewhere says, 'there is no notable Christian,' that will not seem to have something of madness in him.' Of his own person, he and his biographer seemed to have had a very exalted opinion, arising from his uncommon purity. Indeed, Mr. Ward, without More's genius, appears to have possessed, at least, equal simplicity: and to have had the bump of admiration pretty fully developed. He seemed to regard More as "a perfection of a man." More was unquestionably a most tolerant and yet zealous Christain: an ingenious and fanciful thinker; a scholar of great acquisition and without pedantry. He was our English Fenelon: equally sweet in temper—gay and cheerful, in his innocent

mirth, and with that strong tendency to mysticism to which those men are liable, who unite great acuteness of understanding, to a beautiful gentleness of disposition.

In our notice of Cudworth, we follow the criticism of Macintosh—"His mind was more of an ancient than a modern philosopher. He often indulged in that sort of amalgamation of fancy with speculation, the delight of the Alexandrian Doctors, with whom he was most familiarly conversant; and, the intellectual system, both in thought and expression, has an old and foreign air, not unlike a translation from the work of a late Platonist." . . 'Though his life was devoted to the assertion of Divine Providence, and though his philosophy was imbued with the religious spirit of Platonism,* yet he had placed Christianity too purely in the love of God and man, to be considered as having much regard for those controversies about rites and opinions with which zealots disturb the world. They represented him as having fallen into the same heresy with Milton and Clarke; and some of them even charged him with atheism, for no other reason than that he was not afraid to state the atheistic difficulties in their fullest force. As blind anger heaps inconsistent accusations on each other, they called him at least "an Arian, Arminian, or a Deist.' . . . 'It is an interesting incident in the life of a philosopher, (concludes our benevolent critic) that Cudworth's daughter, Lady Masham, had the honor to nurse the infirmities, and watch the last breath of Mr. Locke, who was opposed to her father in speculative philosophy, but who heartily agreed with him in the love of truth, liberty and virtue.'

Norris lived later. His first work was the translation of a Platonic rhapsody, 'The Picture of Love Unveiled.' He corresponded with Lady Masham and Doctor More, and was recognized as the English disciple of Malebranche, whose tenets he closely copied in his principal work, 'The Theory of the Ideal World.' Norris, like More, was a lofty enthusiast; an idealist in philosophy; in theology a mystic. He left sermons, and a great variety of short philosophical treatises, all in the same style. The circumstance in the life of this almost forgotten writer, most generally known is, that he was Herbert's immediate successor at Bemerton, and if purity of life and elevation of soul were recommendations for that situation, surely no man better deserved the living.

Norris wrote poetry; which, though too abstruse, and high fantastical, in general, yet, in the moral poem of 'The Choice,' which we subjoin, is of a more temperate cast, and forms an appropriate companion-piece to a similar gem of Sir Henry Wotton.

THE CHOICE.

No; I sha'n't envy him, who e'er he be,
That stands upon the battlements of state.
Stand there who will for me;
I'd rather be secure than great.
Of being so high the pleasure is but small,
But long the ruin, if I chance to fall.

Let me in some sweet shade serenely lie,
Happy in leisure and obscurity.
Whilst others place their joys
In popularity and noise,
Let my soft minutes glide obscurely on,
Like subterranean streams, unheard, unknown.

Thus, when my days are all in silence past,
A good plain countryman, I'll die at last.
Death cannot choose but be,
To him a mighty misery,
Who to the world was popularly known,
And dies a stranger to himself, alone.

A friend has kindly pointed out the following passage in the sermons of Norris, on the Beatitudes, which is well worth transcribing. His theme is the necessity of purity of heart; and he is pourtraying 'the Intellectual Heart.' This intellectual heart, the spirit and soul of man, is the spring and source of all action. This is that which sees in the eyes, and hears in the ears. This is that which understands and wills, loves and hates. Here are all the springs and powers of life and motion, here is the last resort of all outward impressions, and from this central point are derived all the lines of action and motion even as all the arteries and veins are from the natural heart which it diffuses and disperses throughout the body, and has its pulses in every part. If, therefore, this general head-spring is not kept pure and clean, how can the stream run clear? And upon this was grounded that signal advice of the wise man; 'keep thy heart with all diligence; for out of it are the issues of life.' Parallel to which, I find a passage in the meditations of the royal philosopher, Marcus Antoninus, ενδον βλεπε, ενδον ἡ πηνη του αγαθου, look within, for within is the fountain of good.

Further yet, this intellectual heart is not only the fountain of action and motion, but the most active and most rapidly moving thing in the world. This heart is always beating; the pulses of it never rest; thought rises upon thought, and desire succeeds desire. The motion is perpetual, constant, and vehement; so vehement, that the swiftest bodily motion, no, not that of the starry orb is comparable to it; so vehement that it cannot be discerned or numbered, and comes nearer to a rest than a motion, as the swiftest turnings round of a globe look like standing still. Now what a dangerous thing is such a motion as this, if not rightly determined. Of what vast heights in goodness is it capable; and to what vast heights of wickedness may it rise, if not well governed. J.

* Ευσεβει, ω τεκνον, ὁ γαρ ευσεβων ακρως χριστερνιζεν. Be pious my son, *Piety is the sum of Christianity.* (Motto to sermon before the House of Commons, 31st March, 1647.)

Topics of the Times.

ROBERT BURNS.

BY THOMAS CARLYLE.

FROM HIS FIFTH LECTURE ON 'HEROES AND HERO WORSHIP.'

[CONCLUDED.]

Among the great men of the Eighteenth Century, I sometimes feel as if Burns might be found to resemble Mirabeau more than any other. They differ widely in vesture; yet look at them intrinsically. There is the same burly, thick-necked strength of body as of soul;—built, in both cases, on what the old Marquis calls a *fond gaillard.* By nature, by course of breeding, indeed by nation, Mirabeau has much more of bluster; a noisy, forward, unresting man. But the characteristic of Mirabeau, too, is veracity and sense, power of true *insight*, superiority of vision. The thing that he says is worth remembering. It is a flash of insight into some object or other: so do both these men speak. The same raging passions; capable too in both of manifesting themselves as the tenderest, noble affections. Wit, wild laughter, energy, directness, sincerity; these were in both. The types of the two men were not dissimilar. Burns, too, could have governed, debated in National Assemblies; politicized as few could. Alas, the courage which had to exhibit itself in capture of smuggling schooners in the Solway Frith; in keeping *silence* over so much, where no good speech, but only inarticulate rage was possible; this might have bellowed forth Ushers de Brézé and the like, and made itself visible to all men, in managing of kingdoms, in ruling of great, ever-memorable epochs! But they said to him reprovingly, his Official Superiors said, and wrote 'You are to work, not think.' Of your *thinking* faculty, the greatest in this land, we have no need; you are to guage beer there; for that only are *you* wanted. Very notable;—and worth mentioning, though we know what is to be said and answered! As if Thought, Power of Thinking, were not, at all times, in all places and situations of the world, precisely the thing that *was* wanted. The fatal man, is he not always the *un*thinking man, the man who cannot think and *see;* but only grope, and hallucinate, and *miss*ee the nature of the thing he works with? He missees it, mis*takes* it, as we say; takes it for one thing, and it *is* another thing,—and leaves him standing like a Futility there! He is the fatal man; unutterably fatal, put in the high places of men. Why complain of this? say some. Strength is mournfully denied its arena; that was true from of old. Doubtless; and the worse for the *arena*, say I! *Complaining* profits little; stating of the truth may profit. That a Europe, with its French Revolution just breaking out, finds no need of a Burns except for guaging beer,—is a thing I, for one, cannot *rejoice* at!—

Once more we have to say here, that the chief quality of Burns is the *sincerity* of him. So in his Poetry, in his Life. The Song he sings is not of fantasticalities; it is of a thing felt, really there; the prime merit of this, as of all in him, and of his Life generally, is truth. The Life of Burns is what we may call a great tragic sincerity. A sort of savage sincerity,—not cruel, far from that; but wild, wrestling naked with the truth of things. In that sense, there is something of the savage in all great men.

Hero-worship,—Odin, Burns? Well; these Men of Letters, too, were not without a kind of Hero-worship; but what a strange condition has that got into now! The waiters and ostlers of Scotch inns, prying about the door, eager to catch any word that fell from Burns, were doing unconscious reverence to the Heroic. Johnson had his Boswell for worshipper. Rousseau had worshippers enough: princes calling on him in his mean garret; the great, the beautiful doing reverence to the poor moon-struck man. For himself a most portentous contradiction; the two ends of his life not to be brought into harmony. He sits at the tables of grandees; and has to copy music for his living. He cannot even get his music copied: "By dint of dining out," says he, "I run the risk of dying by starvation at home." For his worshippers too, a most questionable thing! If doing Hero-worship well or badly be the test of vital well-being or ill-being to a generation, can we say, that *these* generations are very first-rate? And yet our heroic Men of Letters do teach, govern, are kings, priests, or what you like to call them; intrinsically there is no preventing it by any means whatever. The world *has* to obey him who thinks and sees in the world The world can alter the manner of that; can either have it as blessed continuous summer sunshine, or as unblessed black thunder and tornado,—with unspeakable difference of profit for the world! The manner of it is very alterable; the matter and fact of it not, by any powder under the sky. Light; or, failing that, lightning: the world can take its choice. Not whether we call an Odin god, prophet, priest or what we call him; but whether we believe the word he tells us: there it all lies. If it be a true word, we shall have to believe it; believing it, we shall have to do it. What *name* or welcome we give him or it, is a point that concerns ourselves mainly. *It*, the new Truth, new

deeper revealing of the Secret of this Universe, is verily of the nature of a message from on high; and must and will have itself obeyed.

My last remark is on that notablest phasis of Burns's history, his visit to Edinburgh. Often it seems to me as if his demeanor there were the highest proof he gave of what a fund of worth and genuine manhood was in him. If we think of it, a few heavier burdens could be laid on the strength of a man. So sudden; all common *Lionism*, which ruins innumerable men, was as nothing to this. It is as if Napoleon had been made a King of, not gradually, but at once from the Artillery Lieutenancy in the Regiment La Fère. Burns, still only in his twenty-seventh year, is no longer even a ploughman; he is flying to the West Indies to escape disgrace and a jail. This month he is a ruined peasant, his wages seven pounds a year, and these gone from him: next month he is in the blaze of rank and beauty, handing down jewelled Duchesses to dinner; the cynosure of all eyes! Adversity is sometimes hard upon a man; but for one man who can stand prosperity, there are a hundred that will stand adversity. I admire much the way in which Burns met all this. Perhaps no man one could point out, was ever so sorely tried, and so little forgot himself. Tranquil, unastonished; not abashed, not inflated, neither awkwardness nor affectation; he feels that *he* there is the man Robert Burns; that the "rank is but the guinea-stamp;" that the celebrity is but the candle-light, which will show *what* man is, not in the least make him a better or other man! Alas, it may readily, unless he look to it, make him a *worse* man; a wretched inflated windbag,—inflated till he *burst* and become a *dead* lion; for whom, as some one has said, "there is no resurrection of the body;" worse than a living dog! Burns is admirable here.

And yet, alas, as I have observed elsewhere, these Lion-hunters were the ruin and death of Burns. It was they that rendered it impossible for him to live! They gathered round him in his farm; hindered his industry; no place was remote enough from them. He could not get his Lionism forgotten, honestly as he was disposed to do so. He falls into discontents, into miseries, faults; the world getting ever more desolate for him; health, character, peace of mind, all gone; —solitary enough now. It is tragical to think of! These men came but to *see* him; it was out of no sympathy with him, nor no hatred to him. They came to get a little amusement; they got their amusement;—and the Hero's life went for it!

Richter says, in the Island of Sumatra there is a kind of "Light-chafers," large Fire-flies, which people stick upon spits, and illuminate the ways with at night. Persons of condition can thus travel with a pleasant radiance, which they much admire. Great honor to the Fire-flies! But—!—

PROFESSOR WILSON.

PROFESSOR WILSON, in the opinion of many, is the greatest living ornament of the Edinburgh University. As a metaphysician, perhaps, he cannot rank with his predecessor in the Moral Philosophy Chair, Dr. Brown; but to the general reader Wilson's is by far the best known name. Indeed, who is there with any pretensions to letters or taste, who has not bent before the shrine of his genius—whose heart has not felt his deep-thrilling pathos—who has not luxuriated in the never-failing fount of fancy—in the brilliant imaginative powers, poured forth with the lavish prodigality of one who feels his stores inexhaustible? What Scotchman is there whose spirit has not been stirred within him, when, with words that ring like trumpet-sounds, he discourses of his country —'its rivers, its mountains, its heroes?' In what corner of the world, where our tongue is spoken, is not Maga to be found—and who is there in whose mouth the redoubted 'Christopher North' is not as a household word? For some time back he has been resting on his crutch; and sad is the blank in the pages of *Ebony* when his pen is idle. Let us hope, however, that he is again to come forth like a giant refreshed, and reassert him to be the first writer in the first magazine in the world. In these latter days, then, when personal information about eminent men is so much in request (albeit Mr. De Quincey has characterised the taste as '*Misysh*,') and when sketches, portraits, random recollections, and so forth, are so rife, perhaps our readers may feel interested in a few jottings from the note-book of an old student, descriptive of the author of the 'Isle of Palms,' and the 'Lights and Shadows of Scottish Life'

The Professor is decidedly a man of the thews and sinews, a 'stalwarth buirdly chield,' of six feet and upward, and with a depth of chest and breadth of shoulders that would do credit to an athlete. In his younger days he was as great among 'the fancy' as among the literati. He ran, leaped and boxed, as well as wrote, and eke, we believe, prided himself as much on the one score as on the other; and though now advancing into the vale of years, and manifesting the usual symptoms of an 'increasing belly and decreasing leg,' he has, if we may judge from the jaunty, springy step with which he paces the streets, at the rate of nearer five than four miles an hour, enough of the elasticity of youth still in him to make most people who might be fool-hardy enough to get into a row with him, find right speedily that they had caught a Tartar. The Professor does not cultivate the good graces, but he can well afford to be eccentric. His clothes (to use a common expression) have very much the appearance of having been thrown at him with a pitchfork; he frequently gives his razor a holiday, and the locks—few, alas, which time has left him—stream over his ample shoulders, guiltless, apparently, of brush or comb. Wilson's face is decidedly intellectual, indicating at once that firmness and decision of character which he has always manifested; the features are strongly marked, and his eye gleams from beneath the 'penthouse of the lid' with a fire that seems to look into your very soul.

There is no Professor more popular in the University, and many are the admiring glances he encounters as he crosses the quadrangle with his brace of terriers at his heels. His class is generally crowded, and there is frequently a fair sprinkling of strangers, who think that the lions of Edinburgh would be but half visited, had they not heard and seen the 'old man eloquent.' About five minutes or so, after the bell has rung, the Professor strides, with formidable steps, from his retiring rooms to his desk, his gown flying out straight behind him, like the tail of a comet, and bearing in his hand a bundle of papers 'all tattered and torn,' and of every possible size and shape, from which he purposes, as he best can, to decypher his lecture. About his lectures he does not, it is said, put himself to any great trouble; and we have frequently heard him deliver one evidently purely *extempore*. The course is rather an indefinite one; he makes no scruple of branching off from the main subject into one suggested by it; and, indeed, many attend his class fully as much for the purpose of listening to Professor Wilson, as of going through a strict course of moral philosophy. His reading is slow and hesitating—probably the hand-writing before him is not distinct. For close abstract reasoning, and dry metaphysical analysis, he seems, though possessing much logical acuteness, to have no great relish; it is evidently up-hill work. He loves better to dwell upon the career and effects of the passions and affections, than soberly to dissect and trace them to their source: he delights to consider the subject as a poet, rather than a metaphysician; but when the theme is one which gives scope to, and harmonizes with, his glowing and enthusiastic turn of mind—when he can riot in the fullness and luxuriance of his own imagination—then it is that he flings aside his papers, and in strains of the most thrilling eloquence, pours forth his thoughts, unstudied and unsought for, but welling freshly up from the fullness of his heart. During these bursts (and they are neither few nor far between) Wilson looks like one inspired. His eye, 'in a fine phrenzy rolling,' actually gleams—his features, always commanding, appear doubly so when lighted up by the conscious fire of genius—he seems for the time perfectly carried away by the strength of his feelings—perfectly unconscious of every thing but the one absorbing topic. On such occasions his language is perfect poetry, and, indeed, thoughts frequently flow from him which produce an almost electrical effect upon his class. Who that heard him will forget his saying, soon after the death of his lady, (an event which affected him most deeply,) in apology for some delay in returning the prize exercises, 'Gentlemen, I could not see to read them in the vale of the shadow of death?' The thought may be quaint, but is very beautiful and very touching.

It is a high treat to hear Wilson repeat poetry. True, his enunciation, owing to the loss of some front teeth, is rather indistinct; but it is not any mere effect of elocution that produces the effect his recital of poetry always has. It has been said that 'if you wish your hearers to weep, you must first weep yourself,' and it is the deep, intense feeling, of the beauty or sublimity of the passage he is repeating, so manifest in himself that communicates itself to others. Long after hearing him give a magnificent passage from Milton, have the deep musical tones of his voice continued to haunt us.

Wilson, however, can be gay as well as serious, and he not unfrequently sets his hearers in a roar by his quaint, dry touches of humor, delivered in a style of the most irresistible drollery. Sometimes he touches, but only touches, perhaps by a word or indirect allusion, upon some political topic of the day; but far oftener we had a good-humored joke, perhaps upon some essay before him, or upon any little incident which might have occurred in the class.

To his students, Professor Wilson is uniformly kind and courteous; encouraging them to apply to him, and always ready with his advice and assistance. Indeed, few, who have attended his lectures, can in after years look back without feelings of the deepest admiration for their illustrious instructor, treasuring up the pleasant remembrance of his kind and gentlemanly bearing towards themselves, the knowledge and enthusiasm he imparted, and those agitating outbreaks of eloquence, under the witchery of which

> 'There was silence deep as death,
> And the boldest held his breath
> For a time.'